(5) The second benediction.
(6) The ninth benediction.
(7) The fourth benediction.
(8) By the Men of the Great Synagogue.
(9) Gen. XIX, 27.
(10) Ps. CVI, 30.
(11) Gen. XXIV, 63.
(12) E.V. 'complaint'.
(13) Ps. CII, 1.
(14) Gen. XXVIII, 11.
(15) Jer. VII, 16.
(16) The precise time meant is discussed infra.
(17) Of the burnt-offerings. (12) Of the other offerings
(18) Said on Sabbaths, New Moons, and holy days.
(19) From 12.30 p.m. to 6 p.m. taking the day from 6 a.m. to 6 p.m.
(20) From 3.30 onwards.
(21) I.e., does he in his statement in the Mishnah mean midway between 12.30 and 6 or between 3.30 and 6?
(22) Viz., midway between 9 1/2 hours and 12.
(23) According to him it was the Patriarchs who instituted the prayers, and the time of the sacrifice should have no bearing on the time of the recital of the prayers.
(24) That R. Jose admits that the Rabbis based the Tefillah on the offerings.
(25) And accordingly added a musaf tefillah to those instituted by the Patriarchs, and for the same reason they made the time of the prayers to be determined by the time of the sacrifices. (9) I.e., does he mean the beginning or the end of the fourth hour? (10) Assuming that R. Judah meant the middle of the latter afternoontide, i.e., eleven hours less a quarter.
(26) So that 'until' means until the end of the point fixed by him.

Talmud - Mas. Berachoth 27a

Rabbis? — You conclude then that the point mentioned is not included in the UNTIL? Look now at the next clause: THE TIME FOR THE ADDITIONAL PRAYERS IS THE WHOLE DAY; R. JUDAH SAYS, TILL SEVEN HOURS, and it has been taught: If a man had two Tefillahs to say, one for musaf[1] and one for minhah,[1] he says first the minhah prayer and afterwards the musaf one, because the former is daily and the latter is not daily. R. Judah. however, says: He says the musaf one and afterwards the minhah one, because the [time for] the former [soon] lapses, while the [time for] the latter does not [so soon] lapse.[2] Now if you say that the point mentioned is included in the UNTIL there is no difficulty: on this supposition you can find a time which is appropriate to both of the Tefillahs.[3] But if you say that the point mentioned is not included in the UNTIL where can you find a time which is appropriate to both the Tefillahs?[4] As soon as the time for minhah has arrived, the time for musaf has passed! — What then? You say that the point mentioned is included in the UNTIL? Then there is the [afore-mentioned] difficulty of the first clause — what difference is there between R. Judah and the Rabbis? — Do you think that this MIDDLE OF THE AFTERNOON mentioned by R. Judah means the second half? It means the first half, and what he meant is this: When does the first half [of the second part of the afternoon] end and the second half begin? At the end of eleven hours less a quarter.

R. Nahman said: We also have learnt: R. Judah b. Baba testified five things — that they instruct a girl-minor to refuse,[5] that a woman may remarry on the evidence of one witness [that her husband is dead],[6] that a cock was stoned in Jerusalem because it killed a human being,[7] that wine forty days old was poured as a drink-offering on the altar,[8] and that the morning daily offering was brought at four hours.[9] This proves, does it not, that the point mentioned is included in the UNTIL? It does. R. Kahana said: The halachah follows R. Jose because we have learnt in the Select Tractate[10] as taught by him.